

(7)

A

1

BRIEF ACCOUNT

OF

~~Pam 16~~

SILENT MEETINGS.

4139. a. 11

THE

1-3

NATURE, USE, INTENT,

AND

BENEFIT OF THEM.

---

TAKEN FROM THE WORKS OF I. PENNINGTON.

---

K

L O N D O N :

PRINTED BY DARTON AND HARVEY,

GRACECHURCH STREET,

1797.

[Price One Penny, or Twenty-five for 1s. 8d.]



SIN

T  
the  
inw  
He  
by  
cat  
to  
thi  
he  
lov

---

A  
BRIEF ACCOUNT  
OF  
SILENT MEETINGS, &c.

---

THIS is a great mystery, hid from the eyes of man, who is run from the inward life into outward observations. He cannot see either that it is required by the Lord of his people, or any edification therein, or benefit thereby. But, to the mind that is drawn inward, the thing is plain; and the building up hereby in the life of God, and the fellowship one with another therein, is

A 2                      sweetly

sweetly felt, and precious refreshment from the presence of the Lord received, by them who singly herein wait upon him, according to the leadings and requirings of his Spirit.

Now, to open the thing a little to the upright-hearted, if the Lord please :

After the mind is in some measure turned to the Lord, his quickenings felt, his seed beginning to arise and spring up in the heart, then the flesh is to be silent before him, and the soul to wait upon him (and for his further appearings) in that measure of life which is already revealed.

Now this is a great thing, to know flesh silenced, to feel the reasoning thoughts and discourses of the fleshly mind stilled, and the wisdom, light and guidance of God's Spirit waited for.— For a man is to come into the poverty of self, into the abasedness, into the nothingness,

thingness, into the silence of his spirit before the Lord ;—into the putting off all his knowledge, understanding, abilities, all he is, hath done, or can do, out of this measure of life ; into which he is to travel, that he may be cloathed and filled with the nature, power, and Spirit of the Lord.

Now in this measure of life (which is of Christ, and in which Christ is, and appears to the soul) there is the power of life and death ; power to kill to the flesh, and power to quicken to God : power to cause the soul to cease from its own workings, and power to work in and for the soul what God requires, and what is acceptable in his sight.

And in this God is to be waited upon and worshipped continually, both in private and in publick, according as his Spirit draws and teaches. For the



Lord requires of his people not only to worship him apart, but to meet together to worship him, in the seasons, and according to the drawings, of his Spirit: and they that are taught of him, dare not “forsake the assembling of themselves together as the manner of some is,” but watch against the temptations and snares which the enemy lays to deceive them therefrom, and to disturb their sense by, that they might not feel the drawings of the Father thereunto.

And this is the manner of their worship :

They are to wait upon the Lord, to meet in the silence of flesh, and to watch for the stirrings of his life and the breaking forth of his power amongst them: and in the breakings forth of that power they may pray, speak, exhort, rebuke, sing, or mourn, &c. according as the Spirit teaches, requires, and gives utterance.

utterance. But if the Spirit do not require to speak, and give to utter, then every one is to sit still in his place (in his heavenly place, I mean) feeling his own measure, feeding thereupon, receiving therefrom into his spirit what the Lord giveth.

Now in this is edifying, pure edifying, precious edifying. His soul, who thus waits, is particularly edified at every meeting: and then, also, there is the life of the whole felt in every vessel that is turned to its measure; inasmuch as the warmth of life in each vessel doth not only warm the particular, but they are like an heap of fresh and living coals warming one another; insomuch that a great strength, freshness, and vigour of life flows into all.—And if any be burthened, tempted, buffeted by satan, bowed down, overborne, afflicted, distressed, &c. the estate of such is felt in  
spirit,

spirit, and secret cries, or open, as the Lord pleaseth, ascend up to the Lord for them; and they many times find ease and relief in a few words spoken, or without words, if it be the season of their help and relief with the Lord.

For absolutely silent meetings, wherein there is a resolution not to speak, we know not. But we wait on the Lord either to feel him in words, or in silence of Spirit without words as he pleaseth. And that which we aim at, and are instructed to, by the Spirit of the Lord, as to silent meetings, is, that the flesh, in every one, be kept silent; and that there be no building-up, but in the spirit and power of the Lord.

✍ Now there are several states of people: some feel little of the Lord's presence; but feel temptations, and thoughts, with many wanderings and roving of mind: these are not yet acquainted



quainted with the power, or, at least, know not its dominion; but rather feel dominion of the evil over the good in them. This is a sore travailling and mournful state; and meetings to such as these, many times, may seem to themselves rather for the worse than the better. Yet even these, turning as much as may be from such things, and cleaving (or, least, in truth of heart desiring to cleave) to that which disliketh or witnesseth against them, have acceptance with the Lord therein; and continue to wait in this trouble and distress (keeping close to meetings, in fear and subjection to the Lord, who requireth it, though with little appearing benefit) do reap an hidden benefit at present, and shall reap a more clear and manifest benefit afterwards, as the Lord wasteth and weareth out that in them wherein the darkness hath its strength.

Now,

Now, to evidence that the Lord doth require these silent meetings, or meetings after this manner silent, it may thus appear :

God is to be worshipped in Spirit, in his own power and life; and this is at his own dispose. His church is a gathering in spirit. If any man speak there, he must speak as the "Oracle of God;" as the vessel out of which God speaks; as the trumpet out of which he gives the sound: therefore there is to be a waiting in silence, till the Spirit of the Lord move to speak, and also give words to speak. For a man is not to speak his own words, or in his own wisdom and time; but the Spirit's words, in the Spirit's wisdom and time; which is, when he moves and gives to speak.


And seeing the Spirit inwardly nourisheth when he giveth not to speak words,

wor  
men  
as i  
Yea  
is m  
out  
has  
testi  
E  
neit  
how  
chil  
upon  
and  
then  
unse  
sure  
water

words, the inward sense and nourishment is to be waited for, and received as it is given, when there are no words. Yea, the ministry of the spirit and life is more close and immediate when without words than when with words; as has been often felt, and is faithfully testified, by many witnesses.

Eye hath not seen, nor ear heard, neither hath entered the heart of man how and what things God reveals to his children by his Spirit, when they wait upon him in his pure fear, and worship and converse with him in Spirit; for then the fountain of the great deep is unsealed, and the everlasting springs surely give up the pure and living water.

11

A circular ink stamp from the British Museum. The words "BRITISH" and "MUSEUM" are curved along the top and bottom edges respectively. In the center, the date "21 JU 92" is stamped horizontally. There are small dots separating the top and bottom text from the date.

21417

